

THE 1609/4893.

CHRISTIAN MARRIAGE

EXPLAINED:

OR, THE

DUTIES

OF THE

Truly CHRISTIAN HUSBAND and
WIFE, particularized, opened, ap-
plied, and many Ways improved.

Set forth and illustrated by

Proper Parallels, drawn betwixt CHRIST and his
CHURCH, on one Hand, and the faithful
Christian Husband and Wife on the other :

WHEREBY

More Beauty and Glory is reflected upon, and
evidently discerned in the Married State, than is
ordinarily observed, considered or understood.

Designed for the Instruction, Benefit and Comfort
of all sober Married People.

By *DAVID CROSLER.*

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T O T H E

Sober and Discreet READER.

NEAR twenty Years ago I drew up this brief Comment, containing certain plain expository Remarks on the great Apostle's Discourse to his Beloved Ephesians concerning Marriage; and I must confess, the Performance of this Service, at the Request of a Friend, by the divine Blessing, was a Means to enrich my Understanding with brighter Notions, and more satisfactory Ideas, both of the Nature and End of Marriage, between Man and Wife; as also, of the much more sweet and every way transcendant Relation that is betwixt Christ and his Church. That of Man and Wife is natural, and therefore transitory; that betwixt Christ and his Church is spiritual, and therefore perpetual and abiding for ever. But when I came to a practical Consideration of the Parallel that is so evidently to be discerned in the Light and by the Rules here set forth by the Apostle, methought I saw such a Beauty in the Relation betwixt Christ and his Church, and also betwixt Man and Wife, as a lively Emblem of the former (which like the Cherubims over the Mercy-Seat, still look one towards
F 2 another),

another), that it was both pleasant and profitable to consider, and meditate upon. And I have had an Account of others, who by reading some few Copies hereof that are gone abroad, have reaped the like Advantage. The Lord grant that many more may do the same. Here are glorious Examples before us; let all make it their Business to follow them; let Husbands look to Jesus their heavenly Pattern; he is a Mirror of Patience, Love, Faithfulness and Amity, Tenderneſs, and Long-suffering, where he finds Sincerity, and an upright Heart; look to that; let Sincerity go hand in hand with Submission, and let all our Strife be, who can love and serve one another most and best, and the God of Love and Peace be our God and Guide unto Death. So prays one that desires to fear God and love all Men.

D. CROSLY.

A Brief

A Brief Comment, or Plain Exposition on Ephesians Chap. v. from Verse 22 to the End. Written at the Request of a Friend, in the Year of our Redemption 1726.

AS *Paul* was one of the most excellent Apostles, so this is one of his most excellent Epistles, not only as to the Sublimity of the Matter, (for in that respect the Epistle to the *Romans* is inferior to none) but together with that also, for the Accuracy of the Method, and the Plainness and Brevity which our Apostle most exquisitely attends to therein; which singular Excellencies render this Epistle more eminently useful to the inquisitive Christian Reader.

The Epistle evidently consists of two general Parts; the Doctrinal and Practical. The Doctrinal is most profoundly treated on in the three first Chapters; and the three last are no less remarkable for Christian Practice: In short, both Doctrine and Practice, in the most evangelical Manner, are set forth for the Use and Benefit of the New Testament Church. The Doctrinal Part is so profoundly deep, spiritual and mysterious, and so far above the Reach of Nature to understand aright; and in like Manner, what refers to Christian Practice is so purely adapted to the Gospel Oeconomy, and New Covenant Institution, that the Natural Man, as such, can neither receive them, nor conceive of them, in a saving Way, 1 *Cor.* ii. 14. *Matt.* xvi. 17.

Seeing therefore, that the Spirit is promised to abide with the Church for ever, and further, that God gives the Holy Spirit to them that ask him, and that the Spirit's Work and Office is to lead us into all Truth; let us not resist, but receive, not grieve, but cherish the Holy Spirit, that by it, according to the Word, we may be enabled to discern all Things, even the deep Things of God. But to proceed: It is to the latter or practical Part of this Epistle, that the Task now assigned me doth belong. And the particular Argument I am to go upon, relates to that Part thereof which we ordinarily

ordinarily call relative, and which treateth of the Duties which reciprocally belong to Man and Wife, and which they mutually owe, and are under the highest Obligations to discharge, with the utmost Care and good Conscience, one towards another, still bearing in Mind, and keeping within View of that infinitely higher, and far more transcendant Relation that is betwixt Christ and his Church, of which the conjugal Relation that is betwixt Husband and Wife is the perfect Icon, and exact Picture; than which Consideration, none ever can be of greater Weight and Influence to true Christian Minds, that are happily entered into a married State; nor can any Consideration possibly be a stronger Motive to a careful and conscientious Adherence to, and steady Attendance on the Performance of their respective Duties; the Husband as personating and representing the blessed Jesus, as Head and Husband of the Church, and Wives as personating and imitating the Church, as the blessed Bride, and dearly beloved Spouse of the Lord Jesus. So that if the Husband grow careless of, or negligent in any of the good Offices or relative Duties incumbent on him as a Husband, or that he may have done some Actions, or fallen into some Passions inconsistent with the Marriage Relation, or the steady Resemblance of the Lord Jesus, which he ought to bear, how justly and necessarily may he reflect upon himself and say, O sinful Wretch, O unworthy Creature that I am, thus to forget and disgrace my glorious Pattern; Is this to imitate and honour the holy Jesus? Should he behave to me as I do to my espoused Wife, my second Self, Bone of my Bone, and Flesh of my Flesh; how could I, nay how should I account for it? O thou lovely, incomparable, inimitable Jesus, the ever steady, true and faithful Bridegroom of the blessed Church of the First-born, whose Names are written in Heaven, O how am I ashamed, wounded, grieved, that I should not only fall short so much and so often, in my Duty to my dear Yoke-fellow; but more especially, in that I am so egregiously defective in representing, imitating, and honouring my glorious Pattern, who sets hourly Examples before me, written in large Capitals, of his Love, Patience, Faithfulness, Constancy, Tenderness, and readiness to forgive his People, his Spouse, in whom his Soul delighteth. O whither shall I make my Shame to flee? Lord pardon me, and grant me the Grace of true Amendment.

In like manner, if Wives be remiss and faulty in the Discharge of their Duty; if they have but a due Sense and Under-

derstanding of the Apostle's Doctrine in this Place ; what can be more natural in itself, more useful to them, and more consistent with Religion, than for them to run a serious Parallel betwixt themselves and the Spouse of Christ ; and with Shame and Regret to observe, how vastly different their Love and Conduct towards their Husbands is, from that of the true Christian Church to the Lord Jesus ? Has God put such an Honour upon the Marriage Relation betwixt Man and Wife, as to signify, and in so lively a Manner to represent thereby, the near Relation and sweet Union, that is for ever to be and subsist, betwixt his own natural eternal Son, and the People of his Love, chosen in and given to Christ in a Covenant Way, before all Worlds, to be his Sister, his Spouse, redeemed by his Blood, called by his Grace and holy Gospel, justified in his Righteousness, and sanctified by his Holy Spirit, and declared and set forth before Angels and Men, to be the Church of the Living God, the Lamb's Wife for ever and ever. Oh that God should honour me in such Sort, and put such a Dignity upon me, a poor despicable Branch of the fallen Nature, and yet that I should take no more Pleasure, and find no more Comfort, yea and Transport, in representing, imitating, and in such a Manner conversing with the Church of the First-born, whose Names are written in Heaven ; such a divine, such a glorious Example and Pattern continually set before mine Eyes, O what a conscientious Care, what a holy Awfulness, and diligent Observation ought it to beget in me, and fill me continually with, administering an uninterrupted Occasion to me, to bring all the Parts of my Marriage Conduct to this Pattern, greatly lamenting every Deviation from this incomparable Rule, and most strenuously wrestling for the Grace of Amendment !

But that the whole Argument before us may stand in a clearer Light, and appear with more convincing Evidence, let us now attend to, and briefly improve these few remarkable Verses under our present Regard, with what Plainness may be.

Eph. v. 22. *Wives submit yourselves unto your own Husbands, as to the Lord.*

Wherein we note, *first*, the relative Character, *Wives.*

Secondly, The Duty enjoined them, *Submit yourselves.*

Thirdly, To whom ? Answ. *To your own Husbands.*

Fourthly, The Kind and Degree of this Submission, *As to the Lord.*

First,

First, The Character, Wives. The Woman at first was included in the Man, *Male and Female created he them*, Gen. i. 27. and altho' afterwards taken in a Rib out of his Side, yet was she instantly restored into his Bosom again (as a meet Help) by Marriage instituted and at first celebrated in Paradise, in the Presence of God and his holy Angels, and so she became his Wife. And as such, *1st*, She became Second-Self to her Husband. *2d*, Secondary Head over the Family. *3d*, A Mother of a legitimate Issue, for the peopling of the World, and replenishing of the Church, by the Grace of God, with holy and immortal Members, both in its militant and triumphant State.

Secondly, The Duty enjoined her, which is, *to submit herself*. She must not be imperious, lofty, and assuming, but affectionate, humble and useful. It is not enough to see to the regular, tractable, and dutiful Demeanor of her Children and Servants, by Counsels and Admonitions; but she is to be more especially careful to set a good Example before them, that the State and Order of her House may stand. Thus she submits in Love and Duty to her own Husband, and her Servants and Children, animated by her Example in Faithfulness and Duty, honour and serve them both; and all of them together, in Love, Duty and Faithfulness, serve, honour and worship God.

Thirdly, To whom she is to submit, viz. To her own Husband. She is not to submit to any foreign Yoke, nor be accountable to any remote Authority. Her Husband is her Protector against all foreign Invaders. And tho' she may not fill the Throne, nor sway the Sceptre in the Family, (*For her Desire shall be to her Husband, and he shall rule over her*, Gen. iii. 16.) yet is she not to be subordinate to any in the Family but her Husband only; he is at the same time bound in Honour to suffer none within his Jurisdiction to abuse, affront, or ridicule her, or any way to insult, or expose her; Christ takes what is done for or against any of his Little Ones, as done for or against himself, *Matth. xxv. 34*, to the End. So the good Husband.

Fourthly, This Submission, as to the Nature and Kind of it, is to be, as unto the Lord. What a Wife doth in a Way of Love and Duty to her Husband, she doth it *as to the Lord*. Moreover, Conscience towards God, binds her to Obedience to her Husband. In obeying one she obeys both, and this makes Obedience to be both sweet and delightful; the Christian Wife can easily behold Christ in the Person of her Husband.

band. This makes both Christ's and the Husband's Yoke easy, and the Burthen light ; Servants are to do Service to their Masters in Singleness of Heart, as unto Christ, *Eph. vi. 5.* much more Wives to their Husbands.

Ver. 23. *For the Husband is the Head of the Wife, even as Christ is the Head of the Church, and he is the Saviour of the Body.*

Note hence, 1st, An Assertion, *The Husband is the Head of the Wife.*

2^d, This is illustrated by this excellent Comparison, *even as Christ is the Head of the Church, a supplementary Addition, even as Christ is the Saviour of the Body.*

1st, The Assertion, *He is the Head of the Wife.* First, *Negatively*, he is not her natural Head, for so is the Head of her Body ; nor yet her civil Head, for so is the civil Magistrate ; and least of all is he her mystical or spiritual Head, for so is Christ Jesus only.

Secondly, But *Positively*, he is her Matrimonial or Conjugal Head, by the Marriage Covenant, according to Divine Institution ; or if you will, her Domestic Head, as Head of the Family.

Secondly, By Illustration, *even as Christ is the Head of the Church.*

1st, Her Fœderal or Covenant Head. 2^d, An Influential or Life-giving Head. Finally, He is her Mystical, Spiritual and Eternal Head, *of the Increase of whose Government there shall be no End, Isa. ix. 7.* In short, Christ is to his Church a supreme and sovereign Head ; he gives Place to none, is accountable to none, to whom be Glory for ever.

Thirdly, The supplementary Addition, *even as Christ is the Saviour of the Body.*

He is the Head of the Church and the Saviour of the Body. Now Head and Body are both relative, and Church and Body are here synonymous Terms ; Christ is the Head of the Body, and Saviour of the Church ; or as it is here, *the Head of the Church and Saviour of the Body.* The Church is the Body Mystical of Christ, and Christ is the Head of this Body Mystical ; and not the Head only, but the Saviour also, a Sovereign Head, a complete Saviour, *able to save to the uttermost all that come unto God by him, Heb. vii. 25.* Hence that of the Spouse, *Song v. 16. This is my Beloved, and this is my Friend, oh Daughters of Jerusalem.*

42 *The Christian Marriage explained.*

Let all then say, with these Daughters, Song vi. 1. *Whither is thy Beloved gone, O thou fairest among Women, whither is thy Beloved turned aside, that we may seek him with thee?*

Verse 24. *Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every Thing.*

Here note, 1st, The good Wives Pattern, the Church.

2^d, The Wives Conformity to this Pattern; *so let the Wives be to their own Husbands.*

3^d, The Extent of this Conformity, *in every Thing.* Note, 1st, The Wives Pattern, *viz. the Church.* Now the Church of Christ is oft compared to a Woman for, 1st, Beautiffulness; 2^d, Weakness; 3^d, Fruitfulness. The Church is exceeding beautiful, but it is in her Husband's Comeliness, *Ezek. xvi. 14. She is weak*, but it is that her Husband's *Strength may be made perfect in her Weakness.* She is fruitful, but her Spiritual Husband is like the green Fir-tree; from him her Fruit is found, *Hos. xiv. 8.* Therefore, as the Church, as such, has her All from Christ, and strenuously labours in every Thing to be found in him, and conformed to him, so let the Wife be subject to her own Husband in every Thing; that is, in every Thing reasonable and consistent with her Duty to God, and her Relation to him. This Subjection should not be partial but universal, not parcelled out after the Will of Man: The Church is not ashamed when she has Respect unto all Christ's Commandments, *Psal. cxix. 6.* So the Wife's Subjection should be general to all her Husband's Requirements that are just and reasonable. Subjection should be, 1. Voluntary, not forced; a Force put on the Will destroys it. 2. Cheerful. God loves a cheerful Giver. 3. Generous, not mercenary, not for Rewards, but of a ready Mind; Christ and his Church should have but one Will, and one Interest: So Husbands and Wives should beware of divided and separate Wills and Interests; Unity and Harmony are the Sinews of Society and true Friendship. Again, Subjection should be lasting and permanent, tho' perhaps not always even and steady; the Sea ebbs and flows, yet is the Sea still; there may be Remission, but should be no Vacation; -a Bow in the Archer's Hand may be unbended, but not unstrung; the Church's Subjection is lasting, and so should the good
Wives

Wives too. Thus our Apostle dismisses the Wife's Duty, and attends next to the Husband's.

Verse 25. *Husbands love your Wives, even as Christ also loved the Church, and gave himself for it.*

From hence, note, 1st, The Exhortation, *Husbands love your Wives.*

2^d, The Pattern presented for our Imitation therein, *Even as Christ also loved the Church, and gave himself for it.*

By the way, note, 1st, How far the Husband's Work surpasses that of the Wife's, tho' at first View it seemeth otherwise ; because he has a much more exact Pattern to follow, and a much more transcendent Copy to write after ; a more holy, heavenly, perfect, and divine Person to represent and imitate ; one that is holy, harmless, undefiled, and separate from Sinners, in whose adorable Person all the Perfections both of the divine and human Natures most radiantly shine forth, and that is intirely free from all human Frailties, no vicious Humours, no roving Fancies, his Love is perfect, and his Faithfulness and Patience infinite ; he is both omniscient and omnipotent : This is the Church's Bridegroom, and the King of Heaven's Son. O ye Christian Husbands, see in how high a Station the Apostle sets you, and how great a Task he therein assigns you. How justly may you cry with the Apostle, of these Things, in their Kind, *Who is sufficient for them ?*

2^d, As the Love of Christ to his Church is in all Things beyond our Comprehension, so the Pattern therein set before us, is beyond our Imitation. But tho' we cannot find out his Way, nor tread out his Steps unto Perfection, yet through Grace we may obtain so much Knowledge of him, and have so much Fellowship with him, as well as receive so much Direction and Help from him in every Thing, as will make us for ever cry out, *His Ways* (and especially in his Church, the true Beauty of Holiness) *are really Ways of Pleasantness, and all his Paths are Peace.*

But to proceed, Love is a Debt we owe to all Men. Hence that of Paul, *Owe no Man any Thing but to love one another.* We should love our Neighbours, Friends, Relations, nay our very Enemies ; but in a Way of Eminence, we should love our Wives as half of ourselves : *No Man ever yet hateth his own Flesh.* Here natural Love runs in its na-

tive Channel : *For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife ;* and yet Father and Mother, Wife and Child, must be all left, nay, comparatively, hated for Christ's Sake. Again, there is a Love of Pity, which we allow to Strangers, and a Love of Complacency peculiar to our Friends, and singularly to our Wives ; but above all to Christ Jesus, *who has so loved us as to give himself for us.* Finally, Here is a Love transient, a Creature Love, and a Love which is permanent, which is a Christian Love. *Lastly,* There is a carnal Love for sinister Ends, and is governed and fed by sensual Appetite. This is a false Fire, and therefore flashy and fading ; whereas true and genuine Love to God or Man, is an inward real Heat, and vital Warmth, kindled and maintained by a pure Principle of unstained Honour and true Affection ; the first being a spurious and wanton Love is never fixed, but ranges and roves every where, little regarding Objects, whether honourable or base, or Persons whether virtuous, or vicious ; till at last it evaporates as Nature impairs, and sometimes much sooner turns to Envy, Enmity, and Ill-will, as in the Case of *Amnon with Tamar,* 2 *Sam.* xiii. 15. which is base indeed. But a Man's Love to his Wife, should be like *Aaron's Rod,* always in the Bud, continually progressive, and productive of an endless Train of pure Affections, and good Offices, according to the Love of the Lord to the Children of *Israel,* *Hos.* iii. 1. *Jer.* xxxi. 3. which would therefore sweetly correspond with the good Husband's divine Pattern, now under Regard, according to what our Apostle here adds, *even as Christ also loved his Church, and gave himself for it.* He gave himself for it, to live an afflicted and sorrowful Life, and to die a bitter and ignominious Death for her Sake ; and in order to her Redemption, he assumed her Nature, bore her Sin, paid her Debt, confronted and totally conquered all her Enemies, and purchased for her both Grace and Glory.

Now, if Christ has done all this for his Church, in so generous, in so gracious, nay, in so glorious a Manner, shall Husbands think much to deny themselves a little for the Sake and Benefit of their Wives, to dispense a little now and then with her Humour, and his own Prerogative, rather abating something of the Rigour of her Obedience, and his own Authority, than to live continually in the Fire of Contention and endless Clamour of wrangling Disputes, *Considering him that endured such Contradiction of Sinners against himself,*

himself, Heb. xii. 3. that he might sanctify and cleanse it with his own Blood, and by the Word that he might present it to himself a glorious Church.

Observe here, how our Lord in giving of himself, seeks not himself, but does all for the Sake and for the Good of his Church; and shall the Hearts of Husbands be so hard, or their Love so lean, as to afford to do nothing, abate nothing, suffer or bear nothing for the Sake and Good of their Wives: Christ considers that we are but Dust; and cannot Husbands consider, that their Wives are but Women, and the weaker Vessels.

Again, Christ lays on his Church no Trials, no Temptations but what he enables her to bear; and shall Husbands, without any Compassion or tender Regard, oppress or bear down their Wives with their Authority, out of, or according to their own unbounded Humour, so as to make their Lives uncomfortable; must the Wife submit to her Husband in every Thing? Then let the Husband be tender over, gentle and condescending towards his Wife in every Thing.

Verse 28. So ought Men to love their Wives, as their own Bodies; he that loveth not his Wife loveth not himself.

At the 25th Verse, the Apostle enjoins Husbands *to love their Wives as Christ loved the Church, and gave himself for it.* But hear, lest any should be discouraged, as thinking the Injunction too great, and by frail Man impracticable; he here admits of a Mitigation, and enjoins us only to love our Wives as our own Bodies.

If thou canst of Choice and with Delight, beat, pinch, hunger, starve, brow-beat, or abuse thine own Body, then do the like with Impunity to thine own Wife; or and if thou wouldest not that others should flout, insult, reproach, or tyrannize over thee, then abhor to do it to others, but especially not to the Wife of thy Bosom.

In short, he that loveth his Wife loveth himself. The Love of ourselves and the Love of our Wives are Counterparts, and should always be inseparable.

Verse 29. For no Man ever yet hated his own Flesh, but nourisheth and cherisheth it, even as the Lord doth his Church.

It is unnatural and inhuman for a Man to hate his own Flesh: But our Wives are our own Flesh; therefore this

Consequence necessarily follows. The Word of God requires us to love our Neighbour as ourselves ; much more as ourselves should we love our Wives. How oft does the Spouse of Christ fail in her Conduct towards him, in her Faithfulness to him, in her Fruitfulness before him, and in her close Walking with him ; and yet how patiently does he bear it, and how readily does he pass by it ? How tenderly does he plead and pray for her ? With what kind Allurements does he bring her into the Wilderness to humble and mortify her ? And there how comfortably does he speak unto her, *Hos. ii. 14. Gives her her Vineyards from thence, and the Valley of Achor for a Door of Hope, Ver. 15.* As Christ therefore saith to the Lawyer, *Luke x. 37.* so let it be said to every Christian Husband, *Go and do thou likewise.*

Ver. 30. For we are Members of his Body, of his Flesh, and of his Bones.

Accordingly, the Lamb himself feeds his Church, *and leads her to living Fountains. Rev. vii. 17. He gathers her Lambs with his Arm, and carries them in his Bosom, and gently leads those that are with young, Isai. xl. 11. He has Milk for her Babes, and Meat for her strong Men.* For we are Members of his Body by virtue of myltical Union ; and we are Bone of his Bone, and Flesh of his Flesh, by virtue of his Incarnation ; and how Husband and Wife become one Flesh, appears by the next Words.

Ver. 31. For this Cause shall a Man leave Father and Mother, and shall be joined to his Wife, and they two shall become one Flesh.

We see how Union takes Place of all Things, and a lesser Union gives Place to a greater ; a natural Union betwixt Father and Child gives Place to a conjugal betwixt Husband and Wife, and that to a spiritual one betwixt Christ and his Church for ever. Note further, the Relation betwixt Husband and Wife does not dissolve, but supersedes that of Father and Child. A Man's Parents are his Parents still notwithstanding he is married ; therefore he must leave Father and Mother, and cleave to his Wife, and they two shall be one Flesh, even as he that is joined to the Lord is one Spirit with him. Note, To be made one Flesh is a near Union,
yet

yet shall be dissolved ; but to be made one Spirit with the Lord is a much nearer Union, which shall never be dissolved.

Verse 32. *This is a great Mystery, but I speak concerning Christ and his Church.*

This is a great Mystery, a Sacrament, say the Papists, to make up their Number Seven. But they ascribe too much to Marriage, and too much lower the Nature of a Sacrament. Some sacred Things they profane, and some Things natural they idolize, not to say deify ; as also in the Point of Transubstantiation.

But our Apostle, as if he had a prophetick Foresight of this dangerous Mistake, to take off the Force of it, and before Hand to enervate all Pretences thereunto, immediately adds, *But I speak concerning Christ and his Church.* Marriage betwixt Man and Woman, tho' honourable, and of singular Antiquity, being instituted in Paradise, and first celebrated before the Fall, in the Presence of the Almighty, yet in itself is no such Mystery ; for that lies in, and arises from the Nature, Degree and Consequence of the scederal and mystical Relation that is betwixt Christ and his Church ; and Marriage betwixt Man and Wife is so much the more honourable and comfortable, as it bears the more lively Representation of, and is influenced the more eminently by the blessed and super-excellent Relation that is betwixt Christ and his Church.

Verse 33. *Nevertheless, let every one of you in particular so love his Wife even as himself, and the Wife see that she reverence her Husband.*

As if our Apostle had said, Tho' I have spoken hitherto with regard chiefly to the heavenly Bridegroom and the Bride, and would, in all that I have said, have this mysterious Union, or true spiritual Oneness that is betwixt Christ and his Church chiefly understood and constantly attended unto, yet there is nevertheless such a Weight and Reality in what I have also said of the Marriage Relation betwixt Man and Wife, that I admonish and persuade, nay even charge and require all Persons in general, and every Believer in particular, to love his Wife even as himself, and the Wife see that she reverence her Husband ; the one laying aside all Shew of Haughtiness and Contempt, all harsh Treatment and Disrespect in Word or Gesture ; and the other all Appearance of Neglect

Neglect of Duty, Coldness of Affection, or Looseness in any Part of a becoming and honourable Conduct, according to these Apostolic Directions; and both of them striving together, which of both can best and most love and serve God, and one another in him, with all Chearfulness, Constancy and good Conscience, so as that they may make their Accounts with Joy, when the Lord Jesus shall be revealed from Heaven, not only to take Vengeance on all that know not God, and obey not the Gospel, but also to be glorified in his Saints, and to be admired in all that believe; and if such be honoured of God with Children, may they both so educate and bring them up in the Nurture and Admonition of the Lord, and therein be so attended, thro' the divine Blessing, with Comfort and Success, that they may chearfully behold the Lord from Heaven, the Judge both of Quick and Dead, and say, *Behold us, most glorious Lord, behold us and the Children which thou hast given us.* Thus I have gone thro' this Argument with what Plainness and Brevity I can, and shall conclude with this short but significant Poem.

*God took not Woman from Man's Head,
That she should domineer;
Nor yet out of his Feet, that she
Should all his Burdens bear:
But near his Heart God did her take,
A Rib out of his Side,
To shew that she his Loving Mate,
And Half-self should abide.
For God at first did make them one,
And altho' after twain,
It was that by the Marriage Tye
They might be one again.
Let Man and Wife then cease to brawl,
And Clamours lay aside:
Tho' he's her Head, she is his Rib,
Once in, now by his Side.
This Gordian Knot let all beware
How they asunder cut,
And whom God doth together join,
Let none asunder put.*

F I N I S.



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7.

Mr. Edwards appears to have been a Dis-
senting Minister at Norwich, from his Ad-
vertisement.

